

a state of things existed such as had been unheard of in the past history of Ireland, except perhaps in the days of the penal laws. The sufferings of their fathers under the penal laws were very different from the horrors to which they are now subjected. They suffered from the enemies of their country and creed; they suffered for God, for His Church, for their holy religion and its practices; and hence they could bear their sufferings, sharp as they were, with a brave heart, a peaceful conscience, and the glorious hope of a crown hereafter. They suffered from their own people, with little to console them in their trials and the depressing conviction that their country was not likely to emerge, for centuries, from the depths of devastation and ruin to which she had been reduced.

"Last October, in their joint Pastoral," declares His Eminence, "the Bishops gave a short summary of the evils with which the country was then afflicted. In spite of all the misrepresentation and insult with which they have been assailed, not one word in that summary can be contradicted. If that summary were to be written now, what a change for the worse would be found in a few months?"

POWERS OF DARKNESS

"It seems as if the powers of darkness were, from day to day, inspiring with fresh ingenuity the agents of destruction. The torch has been added to the revolver, the bomb and the road mine. Before in some cities and towns no peaceful person could go for a walk or to transact business without the danger of being killed or seriously wounded; now no quiet family can retire to rest without the dread of being called out in the night to fly from exploded or blazing home."

"Had these people hardened to the voice of the Bishops in October and substituted reason, Christian charity and the spirit of concord how many promising young lives on both sides would have been saved; valuable property, irreplaceable treasures of art and literature, would have been saved. We have often heard the saying, 'force is no remedy,' quoted by politicians. It was all very good to quote against the English, it would be better still if we took it home to ourselves."

CORRUPTION OF YOUTH

"One circumstance of this orgy of crime and outrage bodes ill for the future of the land, the demoralization of youth. It must strike anyone reading the papers, when there is question of any fresh outrage, whether it be an encounter in which life is sacrificed, the throwing of bombs in crowded streets, the blowing up or burning of houses, holding up and burning of trains, raiding banks, post offices and private houses, the statement is frequently made, the perpetrators were mere boys, generally between sixteen and nineteen."

"Those who put firearms or lethal weapons into the hands of mere schoolboys, for they are little more, beguiling their youth and inexperience by false principles of patriotism, playing upon the generous spirit of innate Irish devotion and Irish bravery and sending them to commit crime, have a terrible responsibility to bear before God and man. Even the pagan Greeks regarded the corruption of youth as a crime for which death alone could atone. When their great philosopher, Socrates, was accused, though falsely of this crime, he was condemned to drink the hemlock which put an end to his brilliant career."

YOUTH AND SACRAMENTS

"Pius X., of holy memory, worked a transformation in the youth of every Catholic country; and in no country is the transformation more conspicuous than in our own. No doubt the young people to whom I have referred have felt the life-giving inspiration and have benefited by it; but in their present associations there is no Mass or Sacraments to strengthen them against the weaknesses and perils of youth. The week-ends and the Sundays are generally devoted to exploits which are certainly no aids to salvation. I often open Monday's paper with fear and anxiety, lest first thing my eye lights upon may be some fresh horror."

"It is falsely alleged that they are deprived of the Sacraments. 'No one is refused the Sacraments who is duly disposed; and the simplest of them may know from his Catechism what the dispositions are. No priest can absolve a penitent who is determined to persist in wrongdoing. If he did, he would co-operate in profanation and sacrilege, rendering his penitent more guilty in the sight of God, and participating himself in the guilt.'

A TERRIBLE FUTURE

"Those young people inured to bloodshed, violence, rapine, destruction of their neighbour's property, public and private, in their youth, when they grow into men, will be very undesirable members of society. Of course they may reform; but reform is difficult, when it is opposed by a seared conscience, deep-rooted bad habits and a perverted judgment of right and wrong."

WOMEN AND CAMPAIGN

"What is perhaps worse still, a number of young women and girls have become involved in this wild orgy of violence and destruction, if not as active agents, at least as abettors and fomentors of strife."

"Should this fell spirit spread, alas for the future motherhood of Ireland! We have ever been proud of the women and girls of Ireland; and justly so. Their reputation has been a precious asset of the nation."

"Their modesty, reserve, innocent and clean lives and attachment to their holy religion have won to their holy religion and its practices; and hence they could bear their sufferings, sharp as they were, with a brave heart, a peaceful conscience, and the glorious hope of a crown hereafter. They suffered from their own people, with little to console them in their trials and the depressing conviction that their country was not likely to emerge, for centuries, from the depths of devastation and ruin to which she had been reduced."

"What of the modesty, reserve, sympathy with suffering, hatred of evil, piety, devotion, quiet influence for good, enthusiasm in promoting every work of charity and piety, if they become mixed up with deeds of turbulence and violence? In the past the women of Ireland were the mothers of saints; in the present most of the sanctity which still exists among us is inspired, nourished and maintained by their burning and example. What a pity that they should permit that which God gave them for the promotion of good to carry them to excess?"

SADDEST CONSIDERATION

"Saddest consideration of all, especially for anyone charged with responsibility for the spiritual welfare of the people, is the numbers of souls redeemed by the precious blood of Christ, who may have perished in this dread conflict. We cannot fathom the mysterious designs of God, or estimate the results of His adorable judgments; but guided by the principles which our Holy Faith teaches, we cannot fail to fear for the fate of many who have been hurried before His judgment seat without a moment's preparation, perhaps passing out of life in the very act of sin."

"The subject is too painful to dwell upon. If we considered carefully how trivial are the fleeting objects at which we may aim in this life, compared with the interests of eternity we would not so lightly come into conflict with the divine law. 'For the fashion of this world passeth away; eternity is everlasting.' What will it profit a man if he gains the whole world, and suffereth the loss of his own soul?"

THE DROP OF GALL

"I have dwelt at such length on this lamentable state of things because I feel it keenly."

"It will embitter that little remnant of life it may please God still to leave me: like the drop of gall at the bottom of a cup well nigh drained."

"I can thoroughly appreciate the words in which an old gentleman is said to have given expression to his heart-break, a few days ago, when the five friends scuttled away leaving his beautiful residence in flames: 'I have spent my life gathering it together, and this is all which is left to me now.' The little I have been able to do, during a long life, shall be found I fear much less than it ought to have been when it is brought to an unerring test a short time hence; but I have always been deeply interested in the welfare, material and spiritual, of Ireland."

"I never thought I should live to see so many young and promising lives sacrificed for a mere dream and a great part of the country reduced to the state of ruin and desolation in which we now find it; and that by her own sons."

"The havoc wrought by the Black-and-Tans was a mere bagatelle compared to that which we now find."

THE EFFECT OF TERROR

"All this is the work of a comparatively few fanatics. But the great body of the people are, thank God, sound, sane, determined not to yield a jot or tittle of the advantages which they have secured, to support the legitimate Government, which is all that now stands between us and absolute anarchy. At present they are inarticulate, terrorised into silence. They are sighing we know and praying for peace as an end of the present terrible confusion."

"In a short time they shall have an opportunity of giving effect to their views and wishes, in an election based on a franchise the most extensive known to Europe. But to be effective it must be perfectly free; free from violence, from coercion, from unfair devices, from absurd 'pacts' which would make it a selection, not an election. All parties should be free to advocate their principles in press, on platform, in committees, by peaceful canvasses, and by any other means legitimate in a lawful election. The Government shall be expected to keep order and hold the balance fair."

"We shall thus be able to have the true voice of the people; and, according to the Constitution, the voice of the people 'must be regarded as the voice of God.'"

The Bible is up to date, because human nature refuses to change, and the Bible is concerned about that weak commodity."

Love, as understood and taught by Christ, is neither sentimental nor selfish. It is the love of God for His own sake, and of others for God's sake."

HIGHER EDUCATION

IN THE MARITIME PROVINCES

ARTICLE IV

OTHER CANADIAN UNIVERSITIES

ONTARIO.—The Report of the Royal Commission on University Finances in Ontario, published in December, 1920, shows that in 1919-20 the University of Toronto received from the Ontario Government grants of \$527,000, and spent exclusive of money spent on buildings the sum of \$1,500,000, and its income was \$1,658,550. In 1920-21 it spent over two millions. In 1919-20 Western University of London, Ontario, with 534 students, had an income from students' fees of \$26,000, from the City of London a grant of \$55,000, from the Government of Ontario a grant of \$84,000, or a total income of \$1,655,000. Queen's University, Kingston, Ontario, had for 1920-21 an income from students' fees of \$145,000, from endowment of \$97,000, from the Government of Ontario a grant of \$165,000—a total income of \$397,000.

ALBERTA.—From the Survey of Education in Canada, published in 1921, by the Dominion Bureau of Statistics, we learn that the University of Alberta had in 1918-19 land and buildings valued at \$3,174,009. Its income was \$371,887. In 1921-22 the Government of Alberta granted to the University \$450,000. The University of Alberta is a State institution.

SASKATCHEWAN.—The University of Saskatchewan (a State university) had in 1919-20 land and buildings valued at \$2,177,808. Its income was \$354,247. In 1921-22 the Government granted to the University the splendid sum of \$475,000.

MANITOBA.—The University of Manitoba (a State university) had in 1919-20 land and buildings valued at \$1,025,632, and an endowment of \$1,105,838, or a total of assets of \$2,131,465. Its income was \$586,378, of which \$443,284 was granted by the Government of Manitoba.

BRITISH COLUMBIA.—The University of British Columbia (also a State university) had land and buildings valued at \$306,620. It received a Government grant of \$388,000, and its total income was \$428,071.

The average income of the State Universities in the four Western Provinces was in 1919-20 \$438,896. The average income of Maritime Colleges was \$68,575.

PRIVATELY ENDOWED COLLEGES IN THE UNITED STATES

There are many small, privately endowed colleges in the United States that are doing excellent work. The Casket refers to Haverford College, which was called by Dr. Crawford the best college in the State of Pennsylvania and says: "If the supporters of Haverford see no overwhelming reason for merging with, for instance, the University of Pennsylvania, neither does any overwhelming reason press upon the people who support St. Francis Xavier's." The report submitted to the Governors of St. F. X. spends several pages in the attempt to prove that eminent American educators favor the small college instead of the great university. Well, a college is not necessarily inefficient because it is small but it will almost certainly be inefficient if it is poor. Besides, a federation will not destroy the small college; federation will perpetuate it. But since Haverford has been mentioned let us look at Haverford.

The Haverford College Bulletin, February, 1922, says: "Haverford College was founded in 1863. It owes its origin to the insight and energy of a few members of the Society of Friends from Philadelphia and New York." Haverford, then, has the support of the Quakers, an exclusive and wealthy group. The Bulletin continues: "The endowment for salaries and pensions enables the College to maintain a faculty of unusual size in proportion to the number of students and to expend for instruction, board and lodging of each student about twice the sum which he pays. . . . The combined charge for tuition, board and room rent varies from \$525 to \$700 a year—students supply their own study furniture."

A letter from President Gordon of Haverford College gives the following additional details:

Number of students.....	225
Faculty.....	25
Endowment.....	\$3,250,000
Number of buildings.....	16

The endowment of Haverford College yields at 5% a yearly income of \$162,500. The income of Haverford from endowment alone is greater than the total income of any Maritime College. Its income from endowment alone is about eight times greater than the total income of St. F. X. For the St. F. X. income of \$73,000 must first be cut in two to allow for high school students, and then must be cut again at least in two to allow for students' fees for board and room rent. The actual working income of St. F. X. derived from bona fide college sources is not more than twenty or twenty-five thousand dollars.

Haverford undoubtedly is a good small college. But we cannot from that fact deduce the conclusion that because our colleges are small they also must be good. Haverford is a wealthy college, our colleges are poor—and there is the difference.

There are other small American colleges which might be mentioned. There are Amherst (Massachusetts) with 530 students and a funded endowment of six and one-half millions; Williams College (Massachusetts) with 575 students and an endowment of three and one-half millions; Bowdoin College (Maine) with 408 students and an endowment of three millions; and Wesleyan College (Connecticut) with 550 students and an endowment of two and one-half millions. The Casket refers to Dr. Veblen and Professor Kellogg, American educators, and cites them as supporters of the small college and as opponents of federation. One answer to The Casket is that when these men talk of small colleges they mean good and well endowed small colleges, not poor and struggling institutions. Another answer is that federation does not propose to destroy the small college; it proposes to continue it. A third answer would be the example of Oxford and Cambridge Universities. Will the editor of The Casket undertake to condemn two institutions? Yet the plan of federation proposed here is modelled after the Oxford and Cambridge plan. A final and effective answer to The Casket and to the report submitted to the Governors of St. F. X. (from which report The Casket editor draws most of his inspiration) is the testimony of Dr. Veblen and Professor Kellogg themselves.

condition of the Ruthenian children. We ask the heads of families, the Holy Name men, the K. C.s, the Foresters, the St. Vincent de Paul men, the Hibernians, and every society of good repute, to join in this work with us. It spells self-determination for a needy section of the Church in this country. Donations may be addressed to: Rev. T. O'Donnell, President Catholic Church Extension Society 67 Bond St., Toronto. Contributions through this office should be addressed to: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

DONATIONS

PREVIOUSLY ACKNOWLEDGED \$6,976 47
Mrs. M. Dobson, Chicago 2 00
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WEEKLY CALENDAR

Sunday, March 11.—St. Eulogius, was the son of a senatorial family of Cordova, at that time the capital of the Moors in Spain, who embraced the religious life and became head of the chief ecclesiastical school in that city. He was executed by order of the Moorish authorities in 859.

Monday, March 12.—St. Gregory, a Roman of noble birth, was elected Pope to succeed Pelagius II. For fourteen years his pontificate was a perfect model of ecclesiastical rule. He died A. D. 604 worn out by austerities and toils. The Church reckons him one of her four great doctors and reveres him as St. Gregory the Great.

Tuesday, March 13.—St. Euphrasia virgin, when seven years old begged that she might be permitted to serve God. Her mother permitted her to enter a monastery. Refusing an offer of an illustrious marriage she requested the Emperor Theodosius to sell her estates and divide the proceeds among the poor and to free her slaves. This she did. She died in 410.

Wednesday, March 14.—St. Maud, Queen, was the daughter of Theodor, a powerful Saxon count. She was married to Henry, son of Otho, Duke of Saxony, who was afterwards chosen King of Germany. It was her delight to visit, comfort, and exhort the sick and to serve and instruct the poor. In her last illness she made her confession to her grandson, William, Archbishop of Mentz. She died in 908.

Thursday, March 15.—St. Zachary, Pope, succeeded Gregory III. in 741. He ruled with great benevolence and prudence and during his pontificate Rome was adorned with many sacred buildings. He died 752.

Friday, March 16.—St. Abraham was a rich nobleman of Edessa who lived for fifty years in a cell where he sang God's praises and implored mercy for himself and all men. When his brother's daughter, St. Mary, was confined to his care, he placed her in a cell near his own and trained her in perfection. After twenty years of innocence she fell from grace but was later brought to repentance through the prayers of her uncle and his friend, St. Ephrem.

Saturday, March 17.—St. Patrick, Bishop and Apostle of Ireland. After a youth spent in captivity and slavery, was called to the task of converting Ireland to the faith. He received the approbation of Pope Celestine and met with marvellous success in his efforts to Christianize the Irish. He held several councils to settle the discipline of the Church he established in that country. He was buried at Down in Ulster.

FROM PROTESTANT PULPIT

London, Feb. 19.—The presence of a Catholic priest in a Wesleyan pulpit startled the west London suburb of Fulham. Father Vincent McNabb, formerly Provincial of the English Dominicans, was the priest and his topic was "Can We Still Trust the Bible?" The address was given under the auspices of the People's Conferences, and nothing in the nature of a religious service took place.

Wearing the full habit of his order, Prior McNabb was introduced to the audience by the minister of the church, and at once plunged into his learned discourse on the Bible—for Father McNabb possesses the coveted degree of Master of Sacred Theology.

The effect of this fraternal mingling of Catholics with the non-Catholics may be judged from a comment on Prior McNabb's address which appeared in the Methodist Recorder, the organ of the Wesleyan Methodists.

"At the close of his address," says this journal, "several questions were asked and criticisms made, to which Father McNabb gave courteous and frank answers. It is impossible to do justice to the effect of a speech which was frank, manly, courteous, and manifestly sincere. It was interspersed with flashes of brilliant wit; at times it touched the deepest emotions and always revealed a deep love for God and man. Altogether the evening was one of great interest and an augury for happier relations between Rome and the Free Churches than have hitherto prevailed."

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Rev. J. M. Fraser, M. A., China Mission College, Almonte, Ontario.

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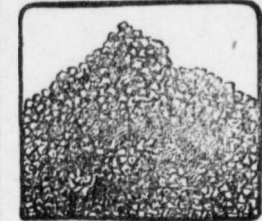
All things grieve and afflict man if he will not bear them for the love of God.—St. Teresa.

One may have reason for not fasting, but there is none for abstaining from correcting a bad habit.—St. John Chrysostom.

Who Buys the Coal?

Do You?

Or do you make your wife find the money?



Who Provides the Groceries?

Do You?

Or does your wife foot the bill?



Who Pays the Rent?

Do You?

Or does your wife run a business, as well as a Home?



Who Clothes and Educates the Children?

Do You?

Or does your wife have to earn the wherewithal?



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